1: Cooper E-4 (no date) 1946 SHS Tehuelche SHS



helmets of bullhide were worn in battle. Fitz-Roy (1839, 2:147) reports use of a shield of hides sewn together. Fighting was unorganized, of the individualistic pattern, with much use of surprise and ambush.

Captives were taken, especially women and children. There was no torture of prisoners. Cannibalism—evengeful, gastronomic, magical, or other—was absent.

Mercy killing occurred in the form of premature interment, in some cases where hope of recovery had been given up (Sánchez Labrador, 1936, pp. 56–57). The useless were sometimes abandoned when the band had to be on the move (D'Orbigny, 1835–47, 2:190).

## ECONOMIC CULTURE

**Ownership.**—On land tenure, see supra under Political Life. Ownership of personal property by male and female children, from infancy, was distinctly recognized (Musters, 1871, p. 177). Currency was absent. Barter was common, with other Indian groups and with Whites. Barter by exchange of presents, or something very much like it, occurred (Musters, 1871, pp. 155–156, 249–243). The property of a person was usually buried with him or burned at his death, so there was not much, if any, acquisition of property by inheritance. The *Tehuelche* are reported to have been very honest among themselves. The killers of guanacos and ostriches had certain prior rights to specified parts thereof, but game food was customarily shared generously with others.

**Labor.**—A woman who made a skin mantle for a bachelor might expect some compensation (Musters, 1871, p. 171). Captives sometimes were kept in sort of drudge slavery (Fitz-Roy, 1839, 2:153; Spegazzini, 1894, p. 237).

Men's chief tasks were: Hunting, fighting, breaking and training horses, making saddles, harness, lassos, and pipe bowls, and doing most of the work of silversmithing. Women's chief tasks were: Caring for the children and the toldo, fetching wood and water, cooking and preparing food, caring for the impedimenta on the move, dressing, sewing, and painting skins, making clothing, and weaving fillets.

## LIFE CYCLE

**Childbirth and infancy.**—All statements on birth, infancy, and education here refer to the later *Tehuelche*.

Shortly after birth the child was smeared with damp gypsum (Musters, 1871, p. 178). According to Moreno (1879, pp. 445–446), marital abstinence was practiced from conception until about a year after birth. Prichard (1902, p. 92) states that children's heads were